

Division I

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"WITH THEIR OWN CONSENT."

"I do not like your Society. I have been brought up to look upon it with suspicion," said a very intelligent colored man to us the other day. We asked him: "Has it ever done you any harm?" "No, not exactly that; but it wants to send us all to Liberia, and I do not want to go there." "Then, it does not want to send *you*. A fundamental article in its Constitution, and an invariable rule in its policy is, 'with their own consent.' It has never in theory or practice departed from this. Have you ever heard of its attempting to force anybody to go to Liberia?" "No, but it keeps up the prejudice against my race, by proposing to send us all out of the country." "But it does not propose to *send* any of you, much less all of you, out of the country. It only offers to pay the expenses of any who want to go, and are not able to pay them. It tells you that Liberia is a good country; that people can make a living there very easily; that there are schools, and churches, and a college; that the Government is all in the hands of your own people; that there are no whites there to crowd you out, and keep you down, and make you feel uncomfortable, because you are not as good as they. We see this your depressed condition, and we offer to help you reach a better. We know that you will be better off there than you are here; that your children will grow up to a manliness and nobility of feeling which they never can have in this country, where they will always feel the overshadowing of the whites. If you do not see it, and prefer to remain here, we have nothing more to say. There are plenty others who agree with you; but, at the same time, you know that there is not in this city a colored man who is as highly respected and as

well educated and as influential as was ex-President Roberts, when here last winter; and you know perfectly that the Government of Liberia is this hour doing more for the elevation of your race than all of your people in the United States!" "Yes, but if I were to go there now, my friends here would accuse me of deserting them and of leaving them to struggle for their rights alone." "You admit then that you have to *struggle* for your rights? and yet you do not like the Colonization Society, though it offers you a country where you will not have thus to struggle, for all the rights and privileges pertaining to humanity, in its most favored condition, are there yours without dispute, and with 'none to molest or make you afraid.' There is not another such country under the sun for the colored man. Everywhere else there is a dominant race. You may take the most favored of the West Indie Islands, Barbados for example, where your race has been free for more than a generation, and where they outnumber the whites more than ten to one, and yet there they occupy an inferior position socially, generally, and in their very souls they feel it, and would that it could be altered. With such a stubborn and notorious fact as this, and with the physical difference which distinguishes you at a glance, what hope have you here of ever enjoying that noble dignity of feeling which you consider of more value than anything else. The Colonization Society has always held the doctrine that your race never can rise to their true dignity until they have an *African nationality*, a country, a power, a Government of their own, which shall not 'ask leave to be,' but which shall receive honor and respect for its own intrinsic worth, and shall thus redeem your race from disrespect the world over. Such a country now is Liberia. We point you to it and say, there is what your race can do, when they have a chance. But here you have no chance. The Colonization Society has paid the expenses of transporting to Liberia some thirteen thousand of your people and helping them to get a start there, so that they have accomplished this greatest thing that has ever been done for your race; and yet you do not like the Colonization Society—its very name has an unpleasant sound in your ears."

"Well, I think our people ought to stay here and fight it

out. Already we are improving. We have many schools and good churches; we are allowed to vote and hold office, and there is a better future before us. I have a very good office, which supports my family." "And may I ask how did you get it?" "I admit that it was not given to me for my merits, or because they wanted me to have it, but because they wanted my influence; they knew I had a great many friends, and they wanted them to be all right."

"Let me ask you another question, somewhat personal to yourself, and yet applicable to many of your people who have offices: Do you find that your having voted and being appointed to office has removed the *social barrier* that existed between you and your white friends, and between your family and theirs? Has it removed that 'prejudice against color' which you accuse the Colonization Society of having created or stimulated?"

"I am compelled to confess that it has not done it as yet. The time is too short. It is not yet generally known. But it will have its influence. This caste has got to be broken down. Its time is coming." "But tell me honestly, have they who were so good and 'thick with you' before the election asked you to their houses to dine and take tea since? and if you wanted to ask a favor, to borrow twenty dollars, for example, would you go to them or to some good member of the Colonization Society?" "Yes, but you are not to argue what is to be from what now is. It is too soon to see the grand results. Some things now look very dark. For instance: We exerted ourselves before the last election to have some of our people nominated and elected to be members of the city government, and to a certain extent we succeeded. But some of our people who were fortunate enough to be elected have been treated very shabbily by their fellow-members since. There was Mr. Hatton, a very respectable and well-behaved man, that nobody need be ashamed to associate with, was openly snubbed by his fellow white members of the city government, when they were on their late excursion to Gettysburg, to attend the dedication of the national monument, and he complained of it publicly, as he had a right to do. He says, in his published statement, 'I ought to have understood before I left the city hall that

morning that my company was not wanted; but I confess I did not appreciate the side glances that were turned toward me by my colleagues and the mayor at the city hall, until their aversion to my company was made manifest by their subsequent conduct.' We were all very much provoked at the treatment he received, and especially at the names and epithets bestowed on him by his white brothers in their printed statement denying his charges. They seem to have forgotten the 'brotherhood of humanity.'

"There is another thing that we are called on to endure, not so much, however, from our friends of whom we expect better things. I allude to the refusal of the Medical Society to admit to membership two of our color, Drs. Purvis and Augusta. They are both admitted to be well-educated men and good practitioners; they both have their diplomas, and they complied with every rule and regulation demanded by the society from candidates for membership, and yet there were only eleven of the sixty-seven doctors who dared to vote for admitting them. We feel this because these are leading men, who are worthy to be admitted to the best society anywhere. We do not mind it so much, when the Printers' Society, the Bricklayers' Union, the Carpenters' League, and the Bookbinders, and other trades leagues refuse to admit us, for we expect it of them; but we did not expect that an educated and intelligent body of men would be governed by such petty caste prejudice in their agonizing struggles to avoid respectable association with our race!"

Here he took from his pocket the *Christian Recorder*, and said: "Let me read you what the organ of my church says about admitting us to the Young Men's Christian Associations in the North, viz: 'There is a rich vein of hypocrisy in these Young Men's Christian Associations. The negro stands and pleads to be allowed to enter, but the door is shut, locked, bolted, and barred against him. Will not Wm. E. Dodge, Jr., General O. O. Howard, General Fish, and other members of these Associations make an effort, *at least*, to take away this reproach?'"

Here we ventured to suggest that this was not the Colonization Society.

“True,” said he, “but they are all pretty much alike. None of my race have been made postmasters in the *North*—none of them have been elected to the city councils of any of the great northern, freedom-loving cities! And, indeed, none but mulattoes have been thus honored anywhere. The representative men of my race, the real black men, have been left out entirely. Look at your Presbyterian Church in the South,” again reading: “It is manifestly our duty to go forward and treat the colored man in the only way in which he can be dealt with: license him to preach, when able to stand the usual examination, and then set him over people of his own color in subordination to the superintending control of white sessions and presbyteries. Colored churches are to be subjected to white sessions, and colored ministers are not to be regular members of Presbytery.”

“Hold on, my dear sir, that is not the Colonization Society. Let me tell you, that we had in my Presbytery more than thirty years ago a colored minister, ‘in good and regular standing,’ the pastor of a colored church of which all the elders were colored, and it has remained so to this day. That is the spirit of the Colonization Society. When it sees any of your people trying to make something of themselves, it gives them encouragement and endeavors to help them forward. It has endeavored to afford you every facility for developing your capacity for self-government under an independent organization, and it has furnished you remarkable advantages for success. It has made strenuous efforts to attach high moral and intellectual qualities to your race. It has aided in establishing schools for your good. It has educated many young men of your race, who are now a blessing and an honor to it. You belong, do you not, to the African M. E. Church?” “Yes, sir.” “And you were a member of their Conference that sat last year in this city?” “Yes, sir.” “And you approved of the resolution they adopted, in these words?—

“*Resolved*, That this General Conference disapprove of the efforts of the American Colonization Society to colonize the colored people of the United States in Liberia, or any part of Africa, and we will endeavor to do all in our power to convince our people that said Society is, in our opinion, a twin sister

of American slavery, having for its object the extermination of the blacks from the United States.'

"We asked one of the members who was present and voted for that resolution to give us the grounds of objection—what the Colonization Society had done—what it could do—to justify such action by the Conference. They had the Constitution of the Society before them; they knew that it had done nothing, could do nothing for your people, except 'with their own consent.' But he could make no answer, only that was their opinion. Now, we should like to have you state the facts, and show what the Society has done, and we will give the public the benefit of reading it." We waited for an answer, and he at length said that "he was not just now prepared to go into the subject, any further than to say that it was a general impression among them that the Colonization Society was their enemy and wanted to rid the country of them."

After a moment's reflection, he said in an honest, sincere tone: "I do not want you to think that I am entirely blind to the mistakes which my own people make, and to the ill-advised efforts my party make, as if to do us good. I do not believe in attempting to force things, where men's feeling is concerned. Passing resolutions will not conquer a prejudice. The dislike to intimate personal association between the whites and the blacks cannot be broken down by mere power. The mayor may force the white children and the black to sit together and spell in the same book, but that will only injure us. We only laughed when we heard that he, at the monumental dinner at Gettysburg, insisted on having a negro sit by his side! We knew that his example was not powerful enough to induce his white friends to follow. It only made the aversion which they felt to an alliance with us more intense than before. We begin to see that all his efforts tend to build up a power on his side, and that of itself increases the distinction of color socially, and in all family relations, and destroys the feelings of friendliness which have always existed between us and the 'oldest inhabitants.' We do not demand these changes. Our wisest people think the best plan is for us to have our own schools, and let the whites have theirs, and each have its own Board. We appreciate as fully as anybody does the want of social sympa-

thy between the races. We are not in favor of any violent measures—they cannot do us any good. If we do our duty in the stations we occupy—if we strive to improve ourselves and our children, look after our real wants and never sacrifice our true interests, it will help us more than any public resolutions or forcing things. These are my sentiments. I know that many do not agree with me, but the results will show who is right.”

Here he was interrupted by a gentleman coming in, who was from the country, and who at once joined in the conversation, and very soon gave utterance to this sentiment: “I am not in favor of your Liberia Colonization. I believe the colored people ought to remain in this country. We want them as laborers. They are here now. They know how to do our work—let them stay and do it, instead of importing the wild Chinamen to work for us.”

“There,” said we to our colored friend, “you see what you are wanted for in this country. Mind you, those are not the sentiments of the Colonization Society, but of persons who like yourself are opposed to our operations. We believe that to be ‘hewers of wood and drawers of water’ for other people is not the best estate for you. We want you to do something on your own account, to be somebody yourselves, to own land and have houses, and carry on commerce and be self-reliant. Hence we give to every man who goes to Liberia ten acres of land, and to every family twenty-five acres. How long before how many of your people can have so favorable a start and have such a firm foundation to stand upon in this country? In the large towns and the cities you can get along very well; but look at the people in the country, who have been brought up to cultivate the soil, and who know how ‘to plow and to hoe and to reap and to sow,’ but have no land, and no money to buy land with, and no schools to send their children to, and not people enough near them to support a school, what are they to do? What prospect have they to rise and become such as you could have them to be? To all these people, who are of good character and industrious habits, we offer a home in Liberia. There is no scheme of mischief lying at the foundation of our movements. If your people do not want to go

to Liberia, that ends the matter with them. We do not desire to force anybody to go. It is only 'with their own consent' that we make any overtures to them. If they choose to remain in the United States, we throw no obstacle in the way of their advancement. If they want to go, we endeavor to help them. We desire to furnish assistance to all whose inclinations lead them that way, or whose sense of Christian duty to their children and their race incline them to go, and who are unable to pay their own expenses. Is there anything in that which your Conference should object to? Do you honestly believe that it tends in any manner or form to injure your prospects?"

"All who leave the United States diminishes our number and takes away so much of our strength. The very fact that any intelligent ones want to get away is evidence that all is not right here, and thus injuriously affects us."

"And, therefore, you would compel them to remain? That is not treating them as we do, 'with their own consent.' You spoke sometime since of *Major Martin R. Delany* as your friend and a representative man of your race. You must remember a letter of his, dated Hilton Head, S. C., May 4, 1868, and published in your paper, the *Christian Recorder*, in which he says:

'I yield to no black man in the world as an uncompromising friend of his race. In America, whatever affects it affects me, and I am only willing to stand or fall with it. I am here for the benefit of my race, and whatever I conceive to be conducive to their interests I am ready and willing to advise, which has been the course of my actions ever since my station in the South.

'There are now in different parts of the South several thousand freed people, who are determined not to remain, desirous of going to Liberia and really impatiently anxious to get off.

'To the end of aiding, and thereby saving from moral destruction, all who desire to emigrate to our father and motherland, I hope that the next expedition or voyage of the *Golconda* out may consist of a squadron of at least four large vessels, instead of one, that there may be no discouraging disappointment to the three thousand people who would most certainly go, if only assured that there will be an opportunity.

'The desires of this people should be complied with, because being people they are in their affections and passions just like others and want to be satisfied where they are. Nor will this

prejudicially affect that part of our brethren who never will leave America, but rather favorably; because experience and observation teach us, that wherever there are the *fewest* colored people in the United States, there is the *least* objection to them.'

"In another place he stated that 'his object was to awaken among his people a true manly pride of race, such as would stimulate them to vigorous and united endeavors, after that culture and position, which he believed to be within their reach, and which would not leave them behind the most cultivated and prosperous nations of modern times.'

"So much for the sentiments of Major Delany. Let me ask you again to read from your paper, (take this file of the *Christian Recorder*,) from the letter of WM. WHIPPER, a man whom you all delight to honor:

'It appears to me that any colored man, who has any claims to intelligence, and has been an observer of the events that form the history of the last thirty years, and has not realized that the American Colonization Society has been shorn of its objectionable features, must be *incorrigibly blinded by prejudice, stupified by ignorance, and incurably insane.*

'The Society exists to-day simply as a missionary and educational enterprise, for the purpose of civilizing and evangelizing Africa! Whoever objects to this, let him speak! A Republic has been born on the Western Coast of Africa and been acknowledged by the civilized governments throughout Europe, and is lighting up the dark chasms of barbarism on its own continent. Does any lover of freedom, humanity, and Christian progress regret this? If so, let him disgorge the inmost sentiments of his soul. Does any descendant of poor, pillaged, bleeding Africa, with the blood of consanguinity flowing in his veins, and who professes to have received the baptism of the Holy Spirit, object to this? If so, let him speak, while the *demons in pandemonium* shout for joy. And is not this noble work being actively prosecuted by men and women, who are believers in African Colonization, as one of the great measures in the hand of Divine Providence for enlightening, civilizing, and Christianizing that ancient abode of idolatry, heathenism, and superstition?'

"That is enough for the present," we said. "Now let us call your notice to what the editor of the *Recorder*, the *Rev. B. T. Tanner*, says: 'We call especial attention to these articles of Mr. Whipper. They are from the pen of one of the deepest

thinkers among our people. Every one should read them. They indicate a new era of thinking among the colored people of the United States in regard to Africa.'

"You, doubtless, remember several articles by Mr. Tanner, bearing on this subject. One was entitled 'Our Duty to Africa;' another, 'Where is Africa's Hope?' and another, 'Christian Africans.' They are worthy to be read by all your people. And by the way of giving them a wide circulation, we will publish them in the next number of the *AFRICAN REPOSITORY*, and will send you a dozen extra copies; and (addressing our white friend) to you, too, if agreeable."

[Here the conversation ended.]

The following are the articles alluded to above. They appear as editorials in the *Christian Recorder*, published in Philadelphia, Pa., and edited by the *Rev. B. T. Tanner*. The paper is the official organ of the African Methodist Episcopal Church. It is edited with ability and breathes a truly missionary spirit. We doubt not that it will have a response in the breast of many of its readers :

WHERE IS AFRICA'S HOPE?

There are upwards of fifty millions of Negro Africans inhabiting the great Peninsula south of the great desert, and this vast multitude, yet in paganism and barbarism, are to be brought to Christ. The most momentous question to the four million of colored Christians of this land should be—not the franchise here—not political advancement, but rather, How are these millions of our kinsfolks to be saved? They are now lost—lost to Society—lost to government—lost to Christianity—lost to God. How are they to be saved? This question should come home to *us*; for it affects us more potently than any one else. God has linked our destinies together, nor can we break away from it. The shadow of Africa's degradation follows us the world over, and dims our every prospect. Remain we here in America, the barbarism of our heathen kindred is ever and anon laid at our door; go we to Europe and we are heralded as a *rara avis*, a *civilized* Negro. People look upon us with the same curiosity that they gaze upon a dressed-up monkey. A civilized Negro! there he goes! look at him! Our old friend, T. M. Chester, Esq., of Harrisburg, was lately in the Capital of all the Russias, and the *Independent Belge* sounded the alarm through all Europe, that a highly-civilized Negro gentlemen had arrived. *Thus it is now, and thus will it ever be*

till Africa is redeemed. We are destined to get all the rights of American citizens in this land, as a matter of course; but with them all, with the black back ground of fifty million heathen kindred, throwing its sombre pall over us, people will always regard us with curiosity or contempt till this pall is removed. The question of the time with us is, How are these millions of our kinsfolks to be saved?

We beg our readers to note the following facts:

(a) Mohammedan and papal Europe has lately been opened up for missionary work.

(b.) Mohammedan and pagan Asia has also been thrown open to the missionary.

(c.) These are immense fields of mission work, and are fields most congenial, indeed, to men of Saxon blood.

(d.) Africa is not congenial to men of that blood especially.

(f.) Comparatively few white missionaries have ever gone to Africa; and now the opening up of these other immense fields there will be less, if any at all.

(g.) Who, then, must act as God's 'instrument in redeeming these millions of Negroes?

Let the Christian colored people of the land consider!

OUR DUTY TO AFRICA.

What is the duty of the Christian Negroes of America towards Africa? We write now—not as a Methodist, but as a Negro, whom God has been pleased, in preference to millions of his race, to civilize and Christianize; and we say to our brethren of every name or profession, What is our DUTY towards Africa? Perhaps we had better inquire first, have we any duty to perform to Africa—we in preference to all the other Christians of the land? Unhesitatingly we answer, Yes. *The Christian Negroes of America are under special obligation to do for the two hundred millions of Negro Africans.* Men may theorize as they will about the common brotherhood of men, yet will the social arrangements of God stand. And what are these social arrangements? They are that a man owes *special* obligations to his family first; to his race second; to his kind third; and to his God first, middle, and last. We repudiate the philosophy which teaches that all preference for family and race are to be done away, and humanity, of whatever race or state, be loved equally. The social law taught in Scripture, both by precept and example, is, that a man must first provide for his own household, must have special love for Benjamin. Much of the sentimental philanthropy of our day is as much opposed to common sense as it is to Scripture. It puts a lie in a man's mouth, and makes him say, "I love men of all races and conditions the same;" when from his soul comes forth a stubborn denial—comes

forth the declaration, "As you love your family better than you love your neighbors, even so do you measurably love your race better than any other." Say not that this is anti-Christian or unscriptural. It is the very spirit of Christianity—the very spirit God uses to convert the world; and Scripture abounds in illustrations of it.

If a man's soul is so rich in charity that he can benefit the whole world, well; and yet must the world take its place; let it not presume to take the place of family, nor of race, but rather let it be contented to stand third. This preference of love is necessary to the good order and successful redemption of the world. "What is everybody's business is nobody's business," is a homely, yet truthful maxim. God's plan is to make every man and race responsible for something in particular, and not for everything in general. *Yet must this social arrangement be held as in the light of judgment, when the question will be asked—not how few you loved, but how many? not how little you did, but how much?* Blessed will be the man, and high will be his seat in heaven, whose love stopped not at his family, nor his race, but comprehended his kind. The Christian Negroes of the world, then, owe a special duty to their kinsfolks in Africa. If they provide not for the members of their own household, of the ability which God has given them, let them know that they have denied the faith, and are worse than infidels. That our churches must become missionary churches, and not a few of our preachers missionaries, is as certain as God continues to breathe His Spirit upon men; and when we shall have arisen to this sublime height of the Christian life, for what land shall we *especially* plead, if not Africa? and whither shall we direct our feet if not to Nigritia? Pray thus, and act thus, not because we hate the rest of humanity, and are careless of its salvation, but rather because we love Africa—not that we hate Esau, but that we love Jacob. We owe, then, a duty to the millions of our race in Africa; let us begin to husband the pennies that we may have wherewith to pay.

Say not that this article breathes out a spirit antagonistic to the spirit now moving the land. If it be *theoretically and practically* true (and who can deny it?) we have no account to give to the world.

CHRISTIAN AFRICANS.

Who should love Africa if these do not? We Christian negroes are to act the mother to our race, to bring it up to a well-developed manhood; and to do that requires a mother's love. And wherefore is mother necessary? Simply because deprivation and suffering are to be endured. We must share the obloquy of our race—its poverty and its shame. We, then, that

are strong, ought to bear the infirmities of the weak. To do the mother's part of our race requires a mother's love. The only question is, Shall we not do it? We are aware that some of us are willing to throw this mighty burden off, and declare that we have no more to do with Africa and the Africans than any other people. Let me suppose a case. Chinamen are coming to our Western Coast by the thousands. When they shall have been converted to our faith, as they surely will be, to which land should they repair with the Gospel torch in hand? Every voice says, China. Should they refuse, and say, as we have heard some colored Christians say in regard to their race, What have we to do with them more than others? the Christian world would well doubt the sincerity of their profession.

(From the New Haven Daily Register, July 19th.)

LIBERIA—A LECTURE BY EX-PRESIDENT ROBERTS.

The announcement that ex-President Roberts, of the Colony of Liberia, and afterwards of the African Republic, would deliver a lecture, called out quite a large and attentive audience at the North Church, last evening, (18th.) After singing by the choir and a prayer by President Woolsey, of Yale College, Mr. Roberts was introduced, and spoke for half an hour of the wants and trials of his people. Although a colored man, President Roberts is lighter in complexion than many white men, but has certain marks of his race. He is in his sixtieth year, a man of tall, spare frame, with a fine cast of head, and wears a heavy grey moustache, which gives him a military look. In speech, he is usually clear and deliberate, with an easy style that makes listening to him agreeable, and in manner he is very unpretentious. He went to Liberia in 1829, and has devoted himself for forty years to the cause of Christian civilization in Africa, having himself filled all the most important positions of honor and responsibility in Liberia, and after having declined any longer to serve as President of the Republic, he founded the Liberia College, of which he is now President.

He began by saying that the cause of African colonization was not new, as it had engaged the attention of the American people for fifty years. The early difficulties of the Liberian colony were many, the most serious arising from the hostility of the slave traders, and the natives who were incited by them to attempt the extirpation of the infant colony in 1822, and at other periods since. The first location was temporary on an island in the Mesurado river, and the colonists when assailed by enemies, numbered less than forty able-bodied men, but they were able to repel the successive attacks, with occasional losses. The island colonists had no water, and attempts were made

to cut off their communication with the main land. One of the chiefs who controlled the class on the coast, was induced by the white slave-owners to make war in the colony, but he was defeated, and the colony obtained a foothold, and after many hardships, a settlement was effected at Mesurado river. One of those who had done much for the colony, was David Ashmun, who now lies buried in the cemetery near this city. It was estimated by those who were familiar with the trade, that at least twenty-five thousand slaves were shipped annually from the coast, at the first settlement of the colony. The commercial resources were rapidly on the improve, and cases are cited of individual prosperity. The country possessed advantages not enjoyed here. He thought so far as the African was concerned, he was capable of self-government. That had been demonstrated.

In 1847 the colony threw off the assistance of the Colonization Society, and since that time have taken care of themselves. In 1843 there were some three or four different colonies, but in 1844, a Union was formed, and a captain-general was appointed to govern the whole. The new government made new rates of tariff. The English traders refused to pay the duties on imports as assessed, and the government tried to get a hearing at the court of St. James, but they were unable, and the subject was referred to the American Colonization Society, who tried to get a hearing at the court of the same government, but were unsuccessful. The colony was, under the circumstances, obliged to throw aside the assistance of the Society and become free, which they did, so as to be able to enforce their laws like other nations. The union was composed of counties, as it was thought best to form the several colonies into states. The great want now was educational advantages. He spoke of a native who, a few years ago, had been brought from the interior and educated, and now was one of the most influential members of the legislature. Another man was educated at the colony, and on returning to his native tribe, he found his chief. He declared the heathen customs at an end, and went to work to convert his people to Christianity. If they were not able to educate the rising classes, it was feared that a republican form of government would go down; but he had faith and hope in the African race and a continuance of the colony. After he left public life he devoted himself to the cause of education. In 1863, a college building was erected, and it had twelve scholarships and eleven regular students, besides twenty-three in the preparatory classes. At the close of the last term the senior class was composed of four, but only three graduated, and the other was not able to pass his examination. The natives from the interior often send down their sons to be educated, and

nearly every family in Liberia has one or more natives with them who are getting their education, and in time return to their people as missionaries. The people of the colony had hoped that emigration would have poured in and assisted the cause of education, but of late years there have been but few arrivals of new emigrants. The colony was the growth of the African Colonization Society, and it was intended for the establishment of a great nationality to demonstrate the problem, whether the African was capable of self-government. He closed by hoping that all the good people would aid the colony and the cause of education.

He was followed by Rev. Dr. Orcutt, Secretary of the American Colonization Society, in some very appropriate remarks, when a collection was then taken up in behalf of education in the College of Liberia.

Rev. Dr. Daggett closed the interesting services by prayer and the benediction.

SHERBRO MISSION OF THE UNITED BRETHERN CHURCH.

We have received the Annual Report of the Board of Missions of the United Brethren Church, for the year ending May 19, 1869. Their "Sherbro Mission" has been their chief foreign station. They have, however, had only a small force there. The station is too far from Liberia or Sierra Leone to feel the force of their supporting influence and the example of their civilization, and their Christian and educational institutions. Their condition has, therefore, always been precarious, and their labors greatly hindered by the overwhelming native influence. The missionaries who have been placed there have always represented the field as promising, provided a sufficient force of men and means could be kept there to prevent the frequent interruptions and entire suspension of the mission labor, as has been the case so frequently ever since the Mission was established. We counselled the Board long since that they had better move their Mission to the neighborhood of Liberia, to some tribe of natives in the vicinity of some of the Liberian settlements, where their missionaries would be heartily welcomed, and where they would receive sympathy and encouragement from the citizens of Liberia, and could be easily reached with either helpers or supplies from this country.

We observe from the Report that they are about to abandon, at least for the present, the Mission. It says:

“Owing to the want of laborers a part of the term, and their severe sickness much of the rest of the time, the Mission has not made much progress. Rev. O. Hadley and wife, who spent over two-and-a-half years in this field, evinced capacity to labor and suffer worthy of our highest commendation. They reached their home in Indiana the 21st of last month, Mr. Hadley being so reduced in health, that in one week afterward he died.

“The opinion of the African Mission is, that with from four to five laborers kept there constantly, and the money necessary to prosecute the work properly, success is certain. But they advise its discontinuance rather than continue it feebly, as has been done.”

Sometime after the death of Mr. Hadley, and the meeting of their Board, their newspaper made the following remarks on the subject:

“We have never had more than half enough laborers there all at one time; and, until there is a deeper consecration to the work of foreign missions, it is not likely we will have.

“The Church and Wesleyan Missionary Societies of Great Britain succeed in West Africa, but no American Societies. The former give the men and money needed, which the latter do not. American Christians are far behind in this particular.”

We call attention to the often-repeated call for more men. The want is felt at every missionary station on the West Coast of Africa. It is felt at all the settlements in Liberia. “The laborers are too few.” There are no people so easily affected by *the force of numbers* as the Africans. Hence they all live in villages, and have their chief enjoyment in social intercourse. To make a missionary station strong and influential, you must therefore have it large enough in numbers to exert a commanding influence over and above all its native surroundings.

VISIT TO THE PANGWES IN AFRICA.

[We are permitted to make the following extract from a private letter to Rev. Albert Bushnell, of the Gaboon, who is now in this country. It is from Rev. C. DeHeer, of the Corisco Mission.—*New York Evangelist*.]

We are going on in the even tenor of our way, somewhat broken in upon by a recent trip which I made up the Muni river, and a visit to the Pangwes. You know that I had long a desire to become acquainted with that people, You will recollect that the brethren Mackey and Clemens made a visit thither some years ago, of which visit some of the people retain a lively

remembrance. Many spots were pointed out to me as associated with their names, and you may be sure possessed a peculiar interest for me. Thus they have "left their footprints on the sands of time"—footprints which another seeing was encouraged to follow on, and take new heart for the work.

I found the people savages, you know, but kind and hospitable. I was on exhibition, as you perhaps have been under similar circumstances. My hair and whiskers were scrutinized very curiously, and the question whether they were indigenous to the soil, was tested by some not over gentle handling. Some seemed to doubt my right to be classed under the *genus homo*, from the discovery they made that I had no toes on my feet. They watched my every movement. If I eat their eyes were upon me. I was certainly not left to "reign in solitude;" neither did I feel myself particularly "in the midst of alarms." But if I was a curiosity to them, they were scarcely less so to me. They are the most hardy-looking set of men and women I have seen in the country. Their habits and customs are exceedingly primitive. The prevailing mode of dress would carry a man's thought back to the fig-leaf days, though tree-bark and animal skins seem more the prevailing mode. Their appearance in Broadway would create an excitement equal perhaps to the visit of the Prince of Wales or the Chinese Embassy. In view of the degradation, and the wants of their immortal souls, my heart was melted within me, and I preached to them of Jesus with much feeling.

Brother, that is the work I love; it is a good and glorious work, which brings its own reward. Would that Christ's people at home knew its blessedness! The ranks would be fully supplied with earnest workers, and we might carry the war in the enemy's country with power. What a wealth of glory many are losing by their want of sympathy with this work, so dear to the heart of the Saviour. You will, I doubt not, be the means of awakening an interest on the subject, judging from your former experience.

INCREASED FACILITIES TO WEST AFRICAN TRADE.

THE AFRICAN STEAMSHIP COMPANY announce that, commencing with the month of June, they intend to dispatch three steamers each month from Liverpool for the Western Coast of Africa, viz: on the 4th, 14th, and 24th respectively. In order to do this they have chartered, it is stated, the steamers Don and Dneiper at £1,250 per month for each, or £15,000 for the two ships for six months.

THE BRITISH AND AFRICAN STEAM NAVIGATION COMPANY

start one of their new and superior packets, built expressly for the trade, on the first of each month, thus giving four steamers from Liverpool every month for the West Coast of Africa. Some three years ago only one steamer a month was dispatched.

Several of our State Legislatures have recently passed resolutions urging Congress to establish regular steamship service with Liberia—a measure that would be of incalculable value to both countries—and it is to be hoped that it will soon be carried into effect.

LATE FROM LIBERIA.

MONROVIA, *June 8, 1869.*

WILLIAM COPPINGER, ESQ.,

Corresponding Secretary American Colonization Society.

DEAR SIR: I have long purposed in my mind to write to you, and give you some account of my condition and prospects in this country, and now carry out that intention, hoping that I shall not be regarded as intruding upon you.

You may remember me as one of the party from Mobile, Alabama, who came out in the Golconda last June. Having been here now nearly one whole year, my views may be supposed to have some weight, founded on personal experience.

My family, consisting of a wife and three children, accompanied me. We are all alive, well, and glad we came to this home of the black man. I have not lost one day's work because of sickness. My trade, that of carpenter, brings me in a good support. I am now, and have been for some time, engaged in repairing the private residence of our excellent Ex-President, Hon. D. B. Warner, whose premises became much injured during his occupancy of the executive mansion. My wages are secure, my employer a man of long-tried Christian integrity.

Being convinced that my race can never find a place on the earth better adapted to their wants, and where they can better develop their capacity for self-government and independence, I desire most ardently to visit Mobile and its neighborhood, see the multitudes I know there of my own people, many of them my blood relatives, and get up, as I firmly believe I can, a large expedition to Liberia.

I wish to form an entirely new settlement of my people from Alabama. Having explored somewhat, I find a most eligible spot on the little Cape Mount River, about thirty miles from Monrovia, which is easy of access either by the beach or by water, having a fine agricultural country around it, friendly natives in the vicinity, and the produce of the country available. Here a most desirable and attractive little settlement could be founded. With the consent of your Society, and the approbation and action of the authorities here, without which no law-abiding man, no lover of order and "the powers that be," would stir a step, I think I could influence my two brothers, and more than a score of my own relatives, well-to-do, with hundreds of others, to come with me and form that settlement.

But I close. Please let me hear from you of this contemplated new settlement, on the proposition of my visit to the United States; and finally accept my sincere thanks for your aid in helping me to come to a land which I would not be induced to quit, to reside elsewhere, on any consideration.

Respectfully, your obedient servant,

WILLIAM CEPHOS.

MY DEAR SIR: Mr. Cephos insists that I add a word. I know him well, and believe that he is an industrious, upright, and intelligent man, and can be depended upon. I wish Liberia had a thousand just like him.

Yours, most truly,

JOHN SEYS.

MONROVIA, *June* 8, 1869.

LATEST FROM LIBERIA.

By the "Jasper," at New York, from the coast of Africa, we received letters from Liberia. We make the following extracts:

Rev. JOHN M. DEPUTIE, at Marshall, says: "I am happy to say that I am still getting on as finely as I could wish in my new field of labor. I have opened school. I wrote to our Board for the necessary books, &c., for such a school, and if I succeed in getting them, I think, by God's blessing, ere long I

shall partly realize my expectations. The older persons are asking for the Word of God, while the young ones are anxious to be taught.

"I am persuaded that this is a promising field, and if the proper steps are taken, we shall see great results. Truly the harvest is great, but the laborers are few."

Dr. J. S. SMITH, at Bassa, says: "There are upwards of fifty persons at the new settlement, Finley. The greater portion of them are emigrants that came out in the "Golconda," (her second voyage,) and the company that first occupied the Receptacle at Bexley. Finley has the advantage of trade with the interior, which is not the case with Careysburg."

"We feed our horses with rough rice and cassada. I had a couple of horses that did well, but on leaving home they suffered for want of proper attention. My last, a filly that I raised, died while I was at Careysburg. Had I been stationary, I should have had a fine lot of horses."

B. J. FORBES, of Buchanan, Bassa Co., says: "The emigrants at Bassa are getting on tolerably well. I have never visited Finley's Mountain. I have seen many persons who are living there, and I have made inquiries of them. From Lower Buchanan to Upper Buchanan is about three miles; from there you can go by water up the St. John's River eight miles, to a little above the Hartford Settlement; from there, nine miles by land brings you to the mountain. The settlers there are doing well, I have heard, as there are better facilities for trading in that district in the much-desired cam-wood than in any other part of Liberia. I learn there are several factories up there, owned by some of our merchants at Bassa, and they prosper remarkably. All up there do well by trading.

"I now take the liberty to ask you to send me a sewing-machine, the kind used by tailors, with a supply of thread and silk and needles, spare pieces, oils, &c., to suit, as I am engaged in that trade, or rather that is my trade; and when I am not engaged with the school, I make clothes for the friends who patronize me. I am getting a plenty, and would like assistance by way of a machine. With regard to the payment, I must beg for a little indulgence, about six or eight months. Having the machine, I can do more work in the hours I am not engaged in school-keeping, and that will help me to maintain myself and family, and I can save some of the Mission pay to pay for the machine."

Will not some of our friends furnish us the means to gratify this Liberian?

The following, from a letter of H. DEWITT BROWN, Monrovia, indicates that some people in Liberia have the same fancies

as some in other countries. He says: "I have been trying to collect a few relics of Liberia's early history, in the shape of autographs of those of her sons who have endeavored to render themselves of service in their day and generation. In this I have not succeeded to the extent that I had expected, and have consequently concluded to beg your assistance. From the amount of correspondence that people in Liberia have always had with the A. C. S., I feel sure that you can more easily oblige me than any one in this country. May I then beg you to have the kindness to furnish me the following autographs, viz: those of the governors of the colony (while it remained a colony) and those of the agents or vice-governors of the leeward settlements made by the Society; of the commissioners empowered to make arrangements with the A. C. S. prior to the Declaration of Independence by the colony, and also of the signers of the written Declaration of Independence.

"I would also add to these the different Presidents of the A. C. S., from the time of its formation to the present."

Our agent, H. W. DENNIS, at Monrovia, says: "The receipt of our Secretary of State for the five packages from the Smithsonian Institution, for the Government of Liberia, you will please find inclosed.

"When I recently heard from Bassa, Mr. Monroe and his company had got their saw-mill up and in working order. They are very anxious to have their friends in America come and join them. They want more emigrants.

"I regret your inability, for want of funds and the lack of emigrants wanting to come, to send the "Golconda" out, as was contemplated, this month, (May.) Our election is now over, and returns from all the places sent in, and it appears that Payne is only eight votes ahead, throughout the Republic. It is certainly a close run.

"Mr. Creigher, the chief man among those of the last company who settled at Poor River, was in to see me a few moments ago, and reports that they are all well, and well pleased with their location and prospects; none of them have died. Their crops are coming in finely. He speaks very hopefully of their succeeding in their new location. They have not had as yet any difficulty with the natives."

(From the True Whig of Liberia, April 10th.)

INTERIOR EXPLORATION.

Mr. B. J. K. Anderson, the interior explorer, returned home to Monrovia on the 25th ultimo, having been absent thirteen months. Mr. A. set out on his mission under difficulties, and

it was only by surmounting the greatest obstacle that he was able to accomplish it. An explorer of less determination would have given up at the outset. The expedition, we learn, was suggested and supported principally by Mr. Schieffelin, of New York, that ever-generous friend of Liberia, with a view to ascertain the capabilities of the country interior of Liberia. Mr. Anderson penetrated as far as Musarda, the capital of the Western Mandingoes, about two hundred miles from Monrovia, the farthest point ever reached by any Liberian, or by any one setting out from this point. Mr. Anderson certainly deserves the gratitude of all who are in the least degree concerned in the condition of our interior. In this kind of work he has shown himself the first of Liberians, of which all will be convinced when his journal is published, giving exact localities and other necessary information, which could be procured only by perseverance in the face of the most trying difficulties.

Since our foreign friend has aided the expedition so far, we trust that the Government will pay the rest of the expenses, particularly, as we learn that it was the intention of the Legislature that this should be done.

Hon. E. J. Roye gave Mr. Anderson and lady a formal reception at his residence on the evening of the 7th instant, at which were present ex-President Warner, Rev. G. W. Gibson, Rector of Trinity Church, and lady, Professors of Liberia College, and ladies, ex-Secretary Witherspoon, and several other friends of the ex-Chief Justice.

(From the Spirit of Missions.)

MISSIONARY EXPLORATION IN WEST AFRICA.

One of our native Catechists, T. C. Brownell, in charge of Bohlen, our interior station, has penetrated the mountainous region inhabited by the *Didebo* and *Sapa* tribes, two hundred miles from the coast. He was sixteen days in reaching the sacred mountain called Gedeye (*iron mountain*, from the quality of the iron extracted from its base and sold to the interior tribes.) This mountain has been long celebrated for the deep mystery and superstitions with which it is enveloped in the minds of the natives, who say that it is the "*place of departed spirits*," good and evil, and where their future state is determined. Brownell resolved to make a missionary tour to the place, and qualify himself by personal observation for subverting these superstitious notions of his people. He traveled sixteen days before he reached the mountain, passing over other

mountains, some rivers and many streams, and through dense forests. He records the names of six or seven tribes and twenty-seven towns, in most of which he delivered the Gospel message, and in which no Christian man had been seen before. He states his course to have been generally northwest from his station at Bohlen.

The subjoined notice of this journey is by Bishop Payne, taken from the *Cavalla Messenger*, a monthly paper printed at his station :—

MOUNT GEDEYE.

“Our Catechist at Bohlen, T. C. Brownell, has accomplished a visit to this interesting point, as appears from his narrative herewith published. This mountain has been known to geographers from ancient times, and is put down on the old maps as Mt. Caffa. All residents on the Grain Coast hear of it from native parties as the region of mystery. Here reside *kwi* (demons) of wondrous power. Here is the path up which spirits of the dead pass to their last home. Here on the mountain top is a region *so cold* that no one can venture on it. Beyond is a city inhabited only by women. And here are flying people and a *great lake*.

“Of this latter fact there is no doubt. And from our information there should be as little doubt, that the branch of the Niger crossed by Mungo Park, flowing from the *southwest*, takes its rise in this lake.

“There is no question also that this mountain abounds in iron of a *superior quality*. The natives everywhere use it for making swords, ornamental chains and rings. The coldness of the mountains is a conclusive fact of their elevation; and in connection with the existence of the great lake beyond, it is almost certain that they are the highest points of the range dividing the comparatively short rivers of the Grain Coast from the Niger, the great artery of Central Africa.

“Brownell’s success shows the great importance of *Bohlen Station* as a radiating Missionary centre, and of the country around the head of steam navigation on the Cavalla for commercial purposes. With a small steamer on the Cavalla; we may reach, in a few hours, a comparatively healthy region, corresponding in a great measure with that occupied by the German Mission at Akropong in the rear of the Gold Coast, and a point of indefinite missionary expansion.”

Attention is asked in this connection, to the letters and other communications of our colored and native missionaries, as they are published from time to time in *THE SPIRIT OF MISSIONS*,

and the *News from the Foreign Field*. They evince a degree of attainment, intelligence, and Christian spirit, which must be gratifying to every friend of Foreign Missions. They show in clear light, success in our efforts in the past. If it be remembered that *Jones, Seton, Brownell*, and others, are indigenous fruits of the Mission in Africa; and, that *Kong Chai Wong, Yung Kiung Ngan, Niok Ng*, and others, of the Mission in China; and, then if we call to mind the number and character of the colored agents in the two Missions, *Liberian* and *Haytien*, whose letters, journals, and labors prove their qualifications for their work, it would seem that no man calling himself Christian, with such evidence before him, will deny that our Foreign Missions have been successful, and give high promise and positive encouragement for 'the future.

A lamentable degree of ignorance, in regard to the history and operations of our Missions abroad, must exist, judging from letters received at this Office. It is not creditable that a member of the Church is ignorant of the fact, that *three* Periodicals are regularly issued by the Foreign Committee for the express purpose of giving facts, and important letters from our Missionaries, to every one—man, women, and child. If Minister and people, then, are ignorant on the subject of Missions, and, consequently, of their duty before God, the sin is theirs, not of the Church.

TO THE CLERGY.

We have sent the Repository for years to many ministers of the Gospel in different parts of the country without any charge. We have desired to keep them advised of what this Society was doing, under the impression that they would appreciate the value of its work; would from time to time lay the facts before their congregations, and take up collections in its aid. Many of them have done so, and rendered us substantial pecuniary assistance. To all such we give our heartfelt thanks. There are some, however, who have not helped us. There are some who in former years did not fail to preach us a sermon, and take up a collection, from whom we have not heard during the last year or two. We have felt sorry and disappointed. And we now beg to call their attention to our present necessities. We are in the greatest need of funds. Unless they are soon supplied, we shall be so crippled that we cannot carry on the work.

Ministers of the Gospel, shall this cause be suffered to lan-

guish for want of adequate support? Have you given it the consideration which its merits demand? Have you suitably commended it to the affections, the prayers, and the benefactions of your people? Let us ask the favor that you will turn to our last number and read attentively the article headed "Liberia, a Missionary Field for Colored Men," then read "Items of Intelligence" in our present number, the extracts from letters from Liberia, and from colored people who are wanting to go to Liberia, and the difficulties which beset them, and then appeal to your philanthropic hearers to aid in blessing the neediest and most wretched portion of the human family; ask the friends of missions, of Sabbath-schools, and of education to contribute to this work, which embraces all these objects on the largest and most promising scale.

OUR FALL EXPEDITION.

We intend to start the Golconda from Baltimore about the 12th of October next, to touch at Savannah, Georgia, and sail from there the 1st of November with emigrants for Liberia. We have received application for passage from several hundred persons. Some of them will be ready—some will not. So long beforehand, it is impossible for us to tell even *about* how many will actually be ready and sail at that time. The applicants live in different parts of the country—some in Maine, some in Pennsylvania, some in Virginia, and others in North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Tennessee. Many of them are very much troubled by the efforts which are made to prevent them from going to Liberia.

One man, a minister of the Gospel, in North Carolina, who is the head-man, as it were, of a company of about two hundred, says, under date of the 7th of August:

"There is great opposition against me. The colored Representative goes through the country making speeches to stop emigration. His project is to get the black men's votes; but they are getting their eyes open. The truth is just this, they will not believe a colored man unless some white man stands at their backs. The colored politicians have white men to stand by them. The colored people here have always been under white men, and belong to them, and they think no other

nation can tell the truth. Some of the colored people are yet vainly expecting land. I do all I can to tell them the truth; but the Representative comes behind and says: 'It is all a lie; it is nothing but false pretence.' Those who want to go have a great opposition. My determination is to seek an asylum on the western shores of Africa. Those of my people that intended to go last spring have the same mind yet, and will go if they do not get influenced by the politicians."

Another, who has been making up a company in Louisiana, says:

"I can get two or three hundred, if they can get through with their crops. Some persons tell us that we will find ourselves all sold into Cuba. Some think that we will have to be guarded out of this country. The white people are against our going to Liberia. I will send you a list of our names as soon as I can."

Another head-man, in South Carolina, says:

"A year ago one or two hundred could have gone from this county at any time. But our political status in this State, and the high price for cotton, present inducements to the colored people of our State which cannot be overcome by any prospect beyond the sea. I believe there are but two worthy families that will be sure to go now."

A person in Georgia says:

"I write to make inquiry when the next vessel will sail to Liberia, and whether you can take three young men. They are all members of the M. E. Church. The oldest one is about twenty-five years of age. The other two are younger. One is a shoemaker, one a carpenter, and the other a wheelwright. I would like for you to send me some encouraging documents, for the white and colored both fight the emigration scheme in this county."

A clergyman in Mississippi says:

"Some reply by referring to the danger of being sent to Cuba instead of Liberia, while others are doing so much better than at any former time since the close of the war, and have the prospect of voting and holding office here, that they think they will do better, or at least as well, here as they could in Liberia."

A lady in North Carolina, who sometime since applied for passage for a company of people who formerly belonged to her, says in a letter dated the 23d of July:

"I received a letter from one of the men that formerly be-

longed to me, inquiring if he and others could go to Liberia *next spring*. The spring is the time he proposed going, because he could not gather in his crop and get the proceeds of the year's labor if they went in the fall. I promised him to write and inquire."

A young man in Texas, who is well educated, writes a beautiful hand and words his letters well, says of those around him:

"There are not a few who view the subject in its proper light, but I think there will not be any ready to go with me this fall. But I *must* go, for I fear I have too long already postponed going."

In addition to this kind of opposition, we may also state that discouraging letters have been received from persons in Liberia, who are not satisfied, finding that they have to work to make a living. Some of these persons ought never to have gone. They were restless and dissatisfied where they were, and thought anything was good for a change. They had no real appreciation of the circumstances around them, and are not able to estimate the blessings of standing erect as a man, and saying "I am a Liberian," with all the generous nobility that an old Roman would say, "I am a Roman citizen," as if therein was summed up and contained all that is grand! Dissatisfied with the state of things in Liberia, they have written to their old master, or mistress, the most doleful accounts of what they suffered, and how they longed to come back to the old home, and begged them to send the money to pay their passage. Some of those letters have been published in the newspapers. One of them, a young man, who went from Georgia, where he was brought up daintily, as he intimates, says in his letter, which is published in the *Sun and Times*, Columbus, Georgia:

"I must certainly say that I was imposed upon by those who advised me to leave America. This country is a good country, but it progresses very slow. The country needs population, but only those who can hoe the land, or have a large capital to engage in farming. I can scarcely get anything to do at my trade, (that of a *barber*;) only a few foreigners, who are engaged in trade, that occasionally need my service, which remuneration is not enough to feed me. The plantation people, who have been used to drudgery of any description, feel it, and you can judge how it must be with those who have had kind masters, as you have been to me. It is

impossible for me to live in Africa much longer. If you remain the same kind friend and father, I beg and implore you not to shut up your bowels of compassion against my petition, and this one act to me may be counted to you as it was with Abraham, the Father of the Faithful."

It is not strange that his friends in Georgia and those who read his letters should not want to go where he cannot live! We never have pretended that Liberia was a *paradise*; on the contrary, we have taken special care to assure them that it was a new country, that they would have to begin with little or nothing, except their stout hearts and their strong arms, and they would have to labor and toil and make a name and a place for themselves; and that only such as felt that they could not live under the shadow of the white man all their days, and had stirring in their souls a high ambition to do something for themselves and their children and their race, ought to go there; that to all such Liberia opened a bright future; but the drones, the lazy and the groping, had better stay and be the tools of others!

We know that there are people in Liberia who are not satisfied, and who write home awful letters to their friends. We have never pretended that it was otherwise. We never supposed it would be. Where is the place in which nobody is discontented? Where is everybody prosperous and happy? We hesitate not to say that the people, on a general average, are as moral, as religious, as prosperous, and contented as they are anywhere else. We, therefore, offer all who want to go there an opportunity of sailing the 1st of November next, in an elegant ship, with all the conveniences and comforts which can be expected.

TO FORMER CONTRIBUTORS TO THIS SOCIETY.

We are aware of the fact that many persons who formerly contributed earnestly and liberally to this Society have for some years past ceased to do so. Some of them have told us that they felt constrained to give for the education of the freedmen, or to the various Missionary Societies for the support of missions among the freedmen, all the money that they could devote to the African race, and therefore they must leave us out for the present. Others have thought that the work of

the Colonization Society was done; that it had accomplished all that it promised in the beginning, and that now the colored people were given a fair chance in this country and would make the most of their improved condition. Others, influenced by other considerations, have failed to forward us their donations on which we used to rely, with the assurance that they would certainly come at the usual time. We have felt greatly their loss. And we desire most respectfully, yet earnestly, to ask them to review the subject, and see if there are not sufficient reasons to induce them to renew their subscriptions to this cause. There are hundreds of intelligent and industrious colored people who want to go to Liberia, who are unable to pay their own expenses. Liberia needs them. There is room for them. There is land to be given them. There are churches for them to attend. There are schools for their children. There is a College to educate their sons. They are wanted there. They are not wanted here, except to vote or to work. Their best interests will be promoted by going. They want to go. Shall they have the privilege? Others want to stay here. We do not object. They are entitled to the privilege. And we only ask that those who want to go shall have the privilege.

In former times there was one reason which influenced many persons to contribute which does not exist now, viz: Many slaves were offered their freedom if the Colonization Society would send them to Liberia, and thousands of dollars were given for this purpose. Now this reason does not exist. All are free and can stay if they please. It is not amiss, however, for us to call the attention of all such contributors to the fact that slavery exists in Africa—that there are more slaves in Africa than there are colored people in the United States and all the West India Islands, and that the only way of reaching and freeing them is by means of civilizing and Christianizing the native Africans, and this can be done in no way so expeditiously and so economically as by sending our colored people to do the work. They are of the same race; they have the same physical conformation; they have all the elements of consanguinity, and they are to a considerable extent fitted morally, intellectually, and religiously for the work—they are

better fitted than any other race can be. Therefore the benevolent heart, that longs to see the race elevated and Africa redeemed, cannot in any other way help it forward so well as by contributing to aid this Society in its work. All who appreciate the civilization of Africa—all who desire its Christianization—must see and feel that Liberia opens up a way which has never been opened before, and that it presents the greatest facilities for accomplishing the work. We entreat all those who used to help us to think of these things—to let these considerations weigh with them. We are persuaded, if they do, they will be induced to favor our work, and that they will renew their donations until contributions will flow into our treasury adequate to the work to be done!

We have heard from many of our friends in different parts of the country, "I used always to contribute something when your agent came around; but there has no agent been here lately, and I have, therefore, not given anything." We desire to say to all such persons, do pray send us, in a letter, your dollar, your five dollars, your ten dollars, or your hundred dollars. Get a post-office order for the amount, and it will come safely, and fill our hearts with gratitude. We cannot send agents in all parts of the country. We have but two or three now in the work. Their efforts are confined to very narrow fields. We must, therefore, rely upon our friends to send us their donations, whether large or small, by mail, and without waiting to be called on.

We have been very much surprised and deeply grieved that many of our lady friends have seemed to have forgotten us. We used to calculate upon them with the certainty of the seasons. Whoever might fail us, they never would. With all such, we should like to renew our acquaintance. We can assure them that their help is greatly needed. All the great motives for their giving, that used to touch their inmost sympathies, still exist, and many of them have grown stronger as the openings for usefulness in Liberia have grown wider, and as the colored people in our own country become more enlightened and better prepared to do good in Africa.

You have assisted many persons to go to Liberia. Some of you have individually paid the passage of one or more persons,

and some of these are there now an honor to themselves and a reward to you, doing a great and a noble work. They did not go there merely to gratify personal ambition, or for their own individual benefit—not merely to build up a substantial nation as an asylum for their race, proscribed in all other parts of the world. They went to Liberia to do a work which they could do nowhere else, and which no other race or people could do for them. The grand and commanding motive for their going was a philanthropic one—a Christian one; and your reason for helping them to get there partook of the same elements. They went that they might help to civilize and Christianize, to elevate and save their race. They went to help to raise from darkness and degradation millions of their own blood relations.

You contributed, as God had enabled you, to aid them in this noble, glorious work. Has the necessity for your contributions ceased? Have all gone who want to help in this "labor of love" for their race? Has the work all been done? Has the long and dreary night of Africa's sufferings passed away? Have you done all that you desire to do in this work? If not, now is the time to renew your contributions. We expect to start our ship the 1st of November next with another company of emigrants. The more money we receive, the more people we can send. We have never had a ship in which we could send them more comfortably than we can in the "Golconda." We need large donations. We will thankfully receive and promptly acknowledge small ones. If all our friends will but come to our help, and come without delay, we shall not lack for funds.

ITEMS OF INTELLIGENCE.

THE BISHOP OF SIERRA LEONE.—We understand that the Bishop of Sierra Leone intends to resign his See, his health being unequal to the climate of his diocese.—*London "Standard."*

COMPANY OF AFRICAN MERCHANTS.—The annual meeting of the Company of African Merchants was held on the 26th March. There was a fair attendance of shareholders, and the chairman of the Company explained that in consequence of the non-arrival of the Portuguese mails, which should bring detailed accounts from some of the Company's stations, the Board was unable to submit a full report and balance-sheet; but, having examined into the Company's affairs, they felt warranted in recommending a dividend of 2s. 6d.

per share, which, though not quite so much as formerly paid, was equal to about 9 per cent., and, therefore, a fair return upon the capital. It would be paid out of the year's profits, without trenching upon the reserve fund. The report was adopted, and the dividend declared in accordance with the recommendation of the Board.—*African Times*.

Receipts of the American Colonization Society,

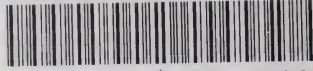
From the 20th of July to the 20th of August, 1869.

MAINE.		
<i>Waterville</i> —Prof. G. W. Keely, annual donation.....	10 00	
<i>Milltown</i> —Mrs. Sarah D. Stickney.....	4 00	
	14 00	
NEW HAMPSHIRE.		
By Rev. J. K. Converse, (\$116 50.)		
<i>Lebanon</i> —O. Bagbee, \$5; G. W. Northen, \$3; J. Durkee, H. M. L. Thurston, N. Dudley, and J. C. Sturdevant, \$1 each.....	12 00	
<i>Meriden</i> —S. B. Duncan, \$10; E. S. Richards, D. D., \$5; Rev. E. E. Abbott and J. S. Wood, \$2 each; Rev. B. R. Catlin, B. Farnum, Mrs. Susan Palmer, Maria H. Spaulding, Henry Wells, C. H. Chandler, J. J. Barrows, J. A. Hurd, and Mrs. H. Spaulding, \$1 each.....	28 00	
<i>Manchester</i> —Hon. G. W. Morrison and Rev. W. Richardson, \$10 each; Mrs. Nancy Moore and Mrs. Dr. Gale, \$5 each; Mrs. Mace Moulton, \$2; Mrs. S. P. Keyes, H. F. Mowatt, V. B. Southworth, J. F. Wort, J. B. Prescott, J. P. Newell, and Cash \$1 each.....	39 00	
<i>Nashua</i> —Dr. Edward Spaulding, \$10; Jesse Crosby and Isaac Spaulding, \$5 each; J. A. Baldwin, Mr. Earle, James Sawyer, J. L. Pierce, O. D. Murray, Mrs. L. W. Noyes, \$2 each; Hon. J. D. Ollerson, \$3; Cash, 50c.; S. S. Davis and V. C. Gilman, \$1 each.....	37 50	
<i>Manchester</i> —Mrs. Wm. Richardson, yearly subscription.....	1 00	
	117 50	
VERMONT.		
<i>Essex</i> —Annuity of N. Lothrop, by S. G. Butler, executor.....	35 00	
<i>Ascutneyville</i> —Rev. Seth Arnold. By Rev. J. K. Converse, (67.72.)	10 00	
<i>Middlebury</i> —Collection in Congregational Church.....	22 91	
<i>Fairfax</i> —Collection in Baptist Church.....	18 00	
<i>Norwich</i> —Aaron Loveland, \$10; Collection in Congregational Church, \$16.81.....	26 81	
	112 72	
CONNECTICUT.		
By Rev. John Orcutt, (\$16.00.)		
<i>Wethersfield</i> —Hon. James T. Pratt.	10 00	
<i>New Haven</i> —Additional for Liberia College.....	6 00	
	16 00	
NEW YORK.		
By Rev. J. Orcutt, (\$274.23.)		
<i>Schenectady</i> —Collection in Presbyterian Church to sustain Young Men in Liberia College.....	75 21	
<i>Saratoga Springs</i> —Collection in Presbyterian Church for education of young men in Liberia College.....	149 02	
<i>New Hamburg</i> —Jas. Donaldson..	50 00	
	274 23	
NEW JERSEY.		
<i>Princeton</i> —First Presbyterian Church.....	27 83	
By Rev. John Orcutt, (\$18.39.)		
<i>Red Bank</i> —Collection in Baptist Church to sustain education of young men in Liberia College.	18 39	
	46 22	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.....	45 00	
OHIO.		
<i>Hillsboro</i> —Legacy of the late John H. Bumgarner, paid by F. J. Bumgarner, executor.....	3,773 10	
FOR REPOSITORY.		
MAINE — <i>Milltown</i> —Mrs. Sarah D. Stickney, for 1870, \$1. <i>Gardiner</i> —Henry B. Hoskins, to Nov. 1, 1874, \$10.....	11 00	
NEW HAMPSHIRE — <i>Francesstown</i> —George Kingsbury, to Nov. 1, 1871, \$10. <i>Portsmouth</i> —Miss C. Martin, to January, 1870, \$1.....	11 00	
MASSACHUSETTS — <i>Princeton</i> —John P. Rice, six copies, to July, 1870, for the Ladies' Reading Society	6 00	
RHODE ISLAND — <i>Providence</i> —Mrs. J. H. Read, to January, 1870.....	10 00	
NORTH CAROLINA — <i>Edenton</i> —Mrs. Frances S. Roulhae, for 1869.....	1 00	
KENTUCKY — <i>Hopkinsville</i> —James Moore, to June, 1870.....	10 00	
Repository.....	49 00	
Legacies.....	3,773 10	
Donations.....	589 67	
Miscellaneous.....	45 00	
Total	\$4,447 77	

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